RAGGED SCHOOL UNION QUARTERLY RECORD.

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A VISIT TO ST. GILES'S HOUSE.

By the Editor.

Through the kind permission of Lord Shaftesbury we are enabled to present to our readers, in the current number, a view of his residence in Dorsetshire as it may be seen at the present time. We also give a view of the same house as it appeared about 150 years ago. For centuries there has been a mansion on the spot, though no recent remains of its size, or shape. The alterations and improvements noticed in the former, as compared with the latter, have been effected by the present Earl of Shaftesbury, mainly by the aid of a kind and munificent sister. From London the house is reached by the main line of the South-Western Railway as far as Salisbury, and then by the branch line to Wimborne. The Verwood station is the nearest to the house. A ride of about four miles by road brought us to the entrance of St. Giles's House. We are indebted to his lordship for the benefit and privilege of a stay there to recruit failing health. In October a note from him was received to the following effect:—"I am grieved to hear that you are not quite well. Come to St. Giles's for air and rest. We go there on Monday next, and shall be glad to receive you any day after."

The pure bracing air of Dorsetshire, the rest, the quiet, and the comfort of St. Giles's House, with sufficient exercise and occupation, soon made a favourable alteration in general health, and though medicine could not be dispensed with, yet it was not so essential at the end of our visit as at the beginning. We have therefore reason to render the warmest thanks to Lord Shaftesbury for the benefit resulting from this stay at his house.

Our illustrations show the east and south fronts of this residence. The front with seven windows in a row is the east.

ST. GILES'S HOUSE, THE SEAT OF THE EARL OF SHAFTESBURY.

The seven lower windows are in the drawing-room, a fine handsome apartment, but being larger than required for ordinary use, it can be easily divided into two spacious and distinct rooms. From east to west the apartments stretch away several hundred feet. On the north side (not seen in our views) the apartment next the drawing-room is the billiard-room, the walls of which are covered with ancient tapestry in a fine state of preservation.

The next apartment westward is the dining-room. It impresses the visitor on entering it with beauty and comfort. The proportions of height, length, and breadth are pleasing, and perhaps perfect. It is at once compact and spacious: a round table in the centre for four guests is not lost in it, and when the same is stretched out for forty it does not inconveniently fill it. The ceiling is a semi-dome resting on a fine cornice running round the room. The centre of the ceiling is richly decorated, and from it is suspended a massive chandelier. There is no doubt that the beauty and interest of this room are greatly heightened by the fine full-length family portraits of a past generation, one of which fills each of the large panels on its three sides. The furniture is antique, but in good taste with the general appointments. It is difficult to say which of the details it is that so favourably impresses the visitor on entering this room. Probably it is the harmonious blending of the whole that effects such a result.

Beyond the dining-room are the entrance halls, under the north tower. On the west of this tower are the domestic offices, etc.

The south side of the building (that shown in both of our illustrations) is the library. The bay window near the south-east angle of the structure belongs to the drawing-room, the windows beyond to the library. The first object that attracts attention on entering the library by the garden door from the terrace is a fine old print (from the great picture at Blenheim, by Sir J. Reynolds) of the family of the fourth Duke of Marlborough. The group consists of the Duke and Duchess, with their family of two sons and four daughters. The youngest child, Lady Anne Spencer, is being scared by an elder child, Lady Charlotte Spencer, whose face is beaming with vivacity and frolic; but hidden by a mask from the little one, who is clutching for safety, by a back-handed grasp, the dress of her elder sister, Lady Caroline Spencer. This youngest child was married to Cropley, the sixth

ST. GILES'S HOUSE IN THE OLDEN TIME.

Earl of Shaftesbury, and became the mother of the present noble earl. This lady died at Richmond a very few years since at the very advanced age of ninety-two years.

The library is a handsome, pleasant, and very comfortable apartment, some sixty to seventy feet in length, and fitted with book-shelves all round, from floor to ceiling, on which is a choice selection of books, many rare and valuable. Among them is a complete set of Handel's Oratorios in MSS., bequeathed by the great Handel to the fourth Earl of Shaftesbury. On the library wall hangs a portrait, in chalk, of Handel, drawn in the house by the first wife of the fourth Earl. So spacious is this apartment that it has the accommodation of three fireplaces, but so warm is it from its southern aspect as scarcely to need them, except in the depth of winter. To the west of the south tower, and above the before-named parts, are the private rooms of the family and visitors.

In the centre of the building is a remarkable room, very lofty, and lighted by an oval lantern in the roof. On three sides is a gallery. In former times this was an open court, with, probably, windows in its walls to light the rooms on its four sides—the house having been, originally, a fortified one, surrounded by a moat. The last earl but one had the roof put on, erected the gallery, and made it into a very imposing apartment. It is often used on a Sunday evening for a service of song, when the family, the visitors, the servants, and many of the villagers assemble for praise and prayer. The service is conducted by Lord Shaftesbury, aided by a lady friend at the harmonium.

On the south side of this apartment hangs the full-length life-size portrait of the present Earl of Shaftesbury, when he was Lord Ashley, presented to the late Countess by the people of Yorkshire, in appreciation of the passing of the ten-hours Bill into an Act of Parliament. His lordship is represented in the act of speaking, with the ten-hours Bill in his hand. A companion portrait has been painted of the Countess, and hangs on the same wall.

At the west end of this room stands Noble's fine bust of the present Earl, presented to the late Countess in 1859 by the working people of the North of England. The following is the inscription on the pedestal:—"Presented to EMILY, wife of the seventh Earl of Shaftesbury, by the operatives of the manufac-

turing districts of the North of England, as a token of the esteem and regard for the persevering and successful efforts of her noble husband in promoting by legislative enactment a limitation of the hours of labour of children, females, and young persons employed in mills and factories. August 6, 1859."

We also append the first and last clauses of the address read to her ladyship when the presentation took place:—

"The assembly now honoured by your presence is chiefly composed of persons employed in the mills and factories of this city and the neighbouring towns. There are amongst us many now in authority over the various branches of factory labourers, and who willingly join their more subordinate fellow-workers in bearing testimony to the beneficial results of factory legislation, especially those clauses of the Factory Acts which make the education of the children imperative. . . . .

"May we now be permitted, on behalf of the factory workers of this vast manufacturing district, to solicit your acceptance of this marble bust and pedestal of your noble husband, as a small token of our love and esteem, and may the same spirit of benevolence which prompted your noble lord to espouse our cause, descend from generation to generation, and may the house of Shaftesbury maintain inviolate the title which the Seventh Earl has now won by his perseverance in well-doing, namely,

'THE POOR MAN'S FRIEND.'

"Manchester, August 6th, 1859."

At this presentation meeting there were at least 7,000 persons present, and so outspoken and deep-seated was the "love and esteem" entertained towards Lord Shaftesbury by these people, that nothing would satisfy them but kissing his lordship's hands. His Lordship could not resist their importunity, and yet to receive the token of affection from each person of so great a multitude was a serious matter. His lordship, however, submitted to the ordeal. He put himself into a position of the easiest access, and knelt down on the platform with his hands over the rail. The multitude kissed his hands as they passed, and nothing less would satisfy them.

We ought to have stated that it was foreseen that it would be impossible for Lord Shaftesbury to undertake the leadership in this agitation without very materially interfering with the domestic comfort of his wife and family. He therefore, before

entering upon this great work in 1833, referred the question to her ladyship for her consideration and decision. She thought it out in all its bearings, and then gave the very noble, self-sacrificing, and somewhat prophetic decision, "Yes—go—go on, for God has called you to it."

At the entrance to this room from the hall is a curious astronomical clock, with its face of twenty-four hours instead of the common twelve. A tablet near states that "this clock had been given to Sir James South, F.R.S., by the King of Denmark, and bequeathed by Sir James to the Seventh Earl of Shaftesbury."

The house stands in a finely-planted park of considerable extent. From the centre of the east front to one of the entrance lodges is a fine avenue of trees about a mile in length. There is also another remarkably fine long avenue of beeches, locally known as Brockington, and formerly one of the main entrances to the house. The River Allen runs through the park, the water of which is "clear as crystal," and forms a lake on the south of the house of some acres in extent. On the west side of this lake, in a summer-house, are some tablets of the poet Thomson, brought from Lord Shaftesbury's house at Richmond, Surrey, where the poet lived, and where he died in August, 1748. These tablets are placed there for preservation, as the house at Richmond has been pulled down. In the entrance hall is the round table on which Thomson wrote his inimitable "Seasons," and which also was brought from Richmond.

In the park, not far from the house on the south-east, is a remarkable grotto, esteemed one of the finest in England. It consists of two parts. The innermost and largest is furnished with a vast variety of curious shells, disposed in the most beautiful manner; the outer, or ante-grotto is also filled up with shells, ores, and minerals of all kinds, collected from various parts of the world. It was begun in 1757, by the fourth Earl, at that time childless. The arrangement took up two years, and, with the expense of collecting the shells, ores, etc., cost about £10,000—a sad waste of money; and, as his descendant observed, one which would not have occurred had his ancestor lived in the present day.

The Church of St. Giles's stands on the north side of the house, and about a quarter of a mile from it. The old church was small, and of great antiquity; it was pulled down and rebuilt in 1732, at

the expense of the fourth Earl of Shaftesbury, repaired and altered in 1785 by the fifth Earl, and further altered and repaired in 1852 by the present Lord Shaftesbury.

On the north side of the communion table is a fine monument, consisting of a lofty recess, spanned by two semicircular arches rising from an entablature supported by a central and six flanking columns of the Corinthian order, under which, on an altar tomb, lie the full-length figures of Sir Anthony Ashley* and his wife, who was of the Okeovers in Derbyshire, the former in armour and bareheaded, the latter in her state gown, and both have the starched ruff round the neck. Their hands are palm to palm over the breast, as in the act of devotion.

At the side of this tomb is a small erect female figure of their daughter and only child. She was Anne Ashley, and married Sir John Cooper, of Rockbourne, Hants. Hence the double name in the Shaftesbury family of Ashley-Cooper. The children of this marriage were two sons and one daughter.

The elder son was born at St. Giles's in 1621, and was baptized in the name of his grandfather, Anthony Ashley. Every son since born into the family has received the same name, with a distinguishing name in addition for each son after the first.

Camden mentions that there is a provision in Sir John Cooper's marriage settlement, that if he, or any of his heirs, should obtain a peerage, the title was to be "Ashley." It is said that Shaftesbury was ignorant of this stipulation when he chose the title of Baron Ashley after the Restoration, and was much rejoiced on his afterwards becoming cognisant of the settlement, and that he had unwittingly complied with the provision.

The eldest son of Anne Ashley and Sir John Cooper became one of the most prominent statesmen of his time. He was actively engaged in public affairs during forty most eventful years, from the commencement of the Civil War to nearly the close of the reign of Charles the Second. At the commencement of his career he espoused Royalty, afterwards became a Parliamentarian, and finally contributed to the Restoration of monarchy. He was elevated to the peerage by the title of Baron Ashley, of Wimborne St. Giles's, County Dorset, 20th April, 1661. He was advanced

* It is stated in history that this Ashley introduced cabbages into England from Holland. It is also stated that emblematic of this is a cabbage at the foot of his tomb.

to the earldom by the title of Baron Cooper of Paulett, County Somerset, and Earl of Shaftesbury, 23rd April, 1672, and made Lord High Chancellor of England Nov., 1672. His grandfather, Sir Anthony Ashley, died in 1627, and his father, Sir John Cooper, in 1631, so that he entered upon his titles and estates when only a boy of ten years of age. Though so young he soon displayed great maturity of mind and decision of character. At the age of thirteen years that energy of character was displayed by defeating a scheme of his trustee to deprive him of a large portion of his property. He was at the time a ward of the Crown, and he sought the aid of Noy, the Attorney-General, a friend of his grandfather, and induced him to undertake his cause, which he did heartily and successfully, and when completed would take no fees from the lad. When fifteen years of age he went to Oxford, where the tyranny of the elder students over the freshmen was rampant. Among other cruelties the freshmen, each in his turn, were compelled to make the chin raw by scraping off the skin by one of the finger-nails. When it was young Ashley's turn to suffer he stoutly refused to comply with the order. Of course there was a stiff contest, but Ashley persevered, and gaining over to his side nearly all the freshmen, and a few of the better-minded of the elders, the rebellion became general, and resulted in the breaking-up of the confederacy and the discontinuance of the cruelty.

At the age of eighteen he married a daughter of the Lord Keeper Coventry and niece of the Earl of Southampton. At the age of nineteen he was, in his absence, and without his knowledge, unanimously elected M.P. by the burgesses of Tewkesbury. It is to this Shaftesbury that Britons are indebted for the HABEAS CORPUS ACT, and he also was the first that introduced a Bill to render the judges independent of the Crown.

It is well known with what severity the Earl of Shaftesbury's character is treated by Dryden in his poem entitled "Absalom and Ahithophel." He had been hired by the Court so to write, but when the second edition of it was brought out he added the four following lines to the poem, showing that he relented of his unjust severity:—

> "In Israel's court ne'er sat an Abethdin
> With more discerning eyes, or hands more clean;
> Unbrib'd, unsought, the wretched to redress,
> Swift of dispatch, and easy of access."

It is said that when King Charles the Second read these additional lines, he told Dryden that "he had upset all he had before said of Shaftesbury." Much of the calumny that has lingered around the name of Shaftesbury is due to John Lord Campbell, in his "Lives of the Chancellors." The life of Shaftesbury, as written by him, gives clear internal proof that he disliked the man, disapproved of his appointment to the Woolsack, and therefore raked up all he could against him. Some twenty years ago two octavo volumes were brought out by John Murray, admirably written by William D. Christie, in defence of Shaftesbury against Campbell, proving Campbell to have been partial and unfair in his criticisms.

Shaftesbury was married three times, but by his second wife only, Frances, daughter of David Earl of Exeter, he had a family of two sons. The elder one died young, and the second son succeeded his father in the title in the year 1682. The *second* Earl married Dorothy, third daughter of John Manners of Rutland, by whom were several children. Their eldest son became the *third* Earl, a man of high literary culture, but an infidel. He is well known as the author of "The Characteristics." He married Jane, daughter of Thomas Ewer of the Lea, and had one son, who became the *fourth* Earl. His first wife, by whom he had no children, was Susan Noel, daughter of the Earl of Gainsborough. His second wife was Mary, second daughter of Jacob Bouverie, Viscount Folkestone, and had two sons and one daughter. The elder son became the *fifth* Earl. He married Barbara, an only child of Sir John Webb, Bart., of Canford, and had an only daughter. At his death his brother Cropley took the titles and some of the estates, and became the *sixth* Earl, who married Anne, the youngest daughter but one of the Duke of Marlborough, by whom there was a family of ten children, of whom the present and *seventh* Earl is the eldest son. He married Emily, daughter of the fifth Earl Cowper, and became a widower in 1872. His lordship has had a family of ten children, of whom six are living, viz., Lord Ashley, married to Harriet, only surviving child of the Marquis of Donegal. By this marriage there is one son and several daughters: Hon. Evelyn Melbourne Ashley, M.P. for Poole, and who was private secretary to Lord Palmerston; Hon. Lionel Ashley; and Hon. Cecil Ashley; Lady Victoria, wife of Lord Templemore; and Lady Edith Ashley.

The Ashleys had been planted at Wimborne St. Giles's from the reign of Henry the Sixth, and their ancestors, the Plecys, had been Lords of the Manor from before the reign of Edward the First. There is in the church, opposite the Ashley monument, a stone relic, supposed to refer to one of the Plecys, and considered to date from A.D. 1313. It is a stone figure of a Crusade warrior. It is cross-legged, and has a round helmet, and close-fitting armour on legs, arms, and hands. It has a pointed shield, and the feet rest against a lion.

In the church are many mural monuments to members of the Shaftesbury family, some very fine, especially those of the first, fourth, and fifth earls. In the east end of the church is a memorial painted window, put in to the memory of the late Countess. At the lower part is the inscription:—"To the beloved memory of their mother and their sister Constance, the surviving children have dedicated this window as a frail but heartfelt record of their deep affection and sorrow. The Lamb shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. Rev. vii. 17. October 15, ——. December 16, 1872." To the same Countess has been put up a small round mural tablet, with this impressive inscription:—"To the memory of a wife as good, as true, and as dearly beloved as God in His undeserved mercy ever gave to man. On 15th October, 1872, she entered into the rest that Jesus Christ has prepared for them who love Him. SHAFTESBURY."

In the churchyard are some very old tombs of various servants of the family, with rather quaint inscriptions. We give one as a specimen:—"Thomas Downe, butler to the Lord Ashley's father and grandfather. Industrious, honest, and faithful. He served in the family thirty-four years, and died the 2nd October, 1649."

Close by is an old yew-tree that in girth would measure some thirty feet, and apparently solid and sound. It is estimated that this tree is nearly 2,000 years old.

Abutting upon the church is a row of ten almshouses erected by Sir Anthony Ashley, Bart. (the same whose monument is in the church we have described), about the year 1624. On a stone tablet over the centre of the row is a Latin inscription, "LIBERASTI ME, DOMINE, IN MAXIMA TRIBULATIONE." There is no clue to guide to the great trouble from which God had given signal deliverance, therefore there is a difference of opinion as to the

reference. One gentleman, whose opinion, from his position on the estate, ought to have weight, contended that it was a sentiment supposed to be expressed by each inmate on being admitted to the privilege, comfort, and protection of the almshouse. We did not concur in such an application, for it is evident it is the language of the founder, and applies only to himself. We have therefore to search for the fact in the founder's life, to which it seems likely to relate. We are very much inclined to think it refers to a very signal deliverance recorded by Dr. Kippis, in his "Biographia Britannica." The doctor states that "Anthony Ashley, Esq., for his services in the Cadiz expedition, where he acted as Military Secretary, had the honour of knighthood conferred upon him. He was afterwards promoted to be one of the Clerks of the Privy Council, in the reign of James the First, but falling under the displeasure of that prince he was removed from his office. Sir James Creighton envied him his estates, and formed a conspiracy with Henry Smith and Mary Rice, two of Sir Anthony Ashley's servants, to deprive him, with one blow, of life and fortune. This was about the year 1610, or about fourteen years before the almshouses were completed. The conspiracy was for Mary Rice to present a petition to the King, setting forth that her husband, William Rice, died eighteen years before, was poisoned by Henry Smith at the instance of Sir Anthony Ashley, and Henry Smith confessed the same; but on referring this petition to the Chief Justice of the King's Bench the whole iniquity was found out, and the conspirators punished in the Star Chamber." Sir Anthony Ashley was again admitted to the King's favour, for in 1622 he was created a baronet. We do not say that this, and this alone, was the great trouble referred to in the tablet, from which he had been so signally delivered, and for which he desired to express his profound gratitude by the founding of these almshouses; but we do say there is great feasibility about it all, and the dates all fit in so well as to make that feasibility all the more probable.

At the angle of the three roads opposite the almshouses is a poplar-tree, surrounded by a slight iron railing for protection. On inquiry we were informed that that tree was there planted by Dr. Livingstone, the famous African explorer and missionary, when on a visit at St. Giles's House in 1854.

The village of St. Giles's is pleasantly situated near the church and almshouses. The cottages are widely scattered over a large

area, being mostly semi-detached and standing in their own gardens. They, all over the estate, are carefully kept in a good state of repair, and very conveniently constructed. Each cottage has on the upper floor three bedrooms, so convenient in their construction that each can be entered from the passage; there is therefore no going through one bedroom to reach another. On the ground-floor is a good sitting-room, with a kitchen, out offices, a well at the far end of the garden, and ground enough to grow all the vegetables required by an ordinary family. Most of the cottage gardens have also good, in some cases choice, fruit trees, such as vines, apricots, &c., the profits of which, with industry and a little skill, would pay all the rent. "*All the rent?*" Yes, "all." And that "all" is just *one shilling a week*—just one-sixteenth of these labouring men's wages. Do our readers demur, and think we write in error, in making such an absurd statement? We will only add, we had this statement from Lord Shaftesbury himself, and we have gone over several of the cottages, and from our own knowledge speak of their capacity, condition, &c.

Midway in this village stands the school-house, large enough for about 130 children with comfort. On the afternoon of our visit there were present 128 scholars. In 1801 the census stated the inhabitants to have numbered 350 persons. In 1861 there were 436, and at the present time the population is estimated at 500. So that out of a population of 500, there were 128 scholars *in attendance* at school. Of course the number of names on the books would be more. One in four of the population actually in the schoolroom is a result as remarkable as it is satisfactory, seeing there is there no school board, and we did not hear even of a school attendance committee. Boys and girls are taught in the same rooms by the same teachers, and are classified into the usual six standards. On looking over the books it was found that there were—

In 1st Standard	9	boys and	16	girls	...	...	...	25
2nd	7	,,	19	,,	...	...	...	26
3rd	17	,,	6	,,	...	...	...	23
4th	15	,,	6	,,	...	...	...	21
5th	4	,,	4	,,	...	...	...	8
6th	1	,,	0	,,	...	..	...	1
								104

The younger portions of the Infant School had not reached the

first standard, and therefore were not included in the foregoing figures.

Last spring the present principal teacher was appointed. Then many of the eldest scholars, mostly in the sixth standard, left to seek self-support by self-effort. A large number of the boys on ceasing to attend the day school become scholars in the night school. The new teacher has consequently been busy with the lower standards, hoping by when the next examination is due that she will be able to pass nearly all her children, so that they will then be one standard higher.

Philanthropic and Christian efforts are made to aid and benefit the villagers in all parts of the estate, but our space will only admit of reference to those in St. Giles's village. The Sunday School is always well-attended. There are Penny Banks, Clothing Clubs, Mothers' Meetings, Coal and Blanket Clubs, &c.—the object of all being to teach that comfort and respectability must be worked out by the people themselves, with just that degree of aid that will simply guide and encourage self-effort. During our visit a new effort was started by Lord Shaftesbury, who has often been heard figuratively to say, when he wanted to impress his hearers on skill in cooking and making the most of waste scraps, that "a French cook would make a good dinner out of an old boot." His villagers, he knew, were VERY, VERY far from being French cooks. They could eat a dinner, but knew not how to make it savoury and substantial at the lowest cost. Bacon and potatoes, or bread and cheese, were their ordinary food all the year round, little thinking that they could provide a good, wholesome, nourishing, and savoury meal for much less money, provided they used the right material, and employed a little skill. His lordship therefore, with the aid of the good rector and his wife, began to teach the women and elder girls "what to cook and how to cook it." This teaching was not so much by word of mouth as by practical example. At small gatherings, samples of the raw materials were provided; these were prepared, with a little help, by the women themselves, who then proceeded to the cooking over the common fire. This completed, the tasting time came. At first some prejudice had to be mastered, but good sense prevailed, and the women agreed that meals of such food would spoil their husbands, for they would be sure to prefer the hot savoury cooking to the unsatisfying bread and cheese. And so it turns out, for the men are just crazy after

the rice and lentil soup, and the women find they can supply it for about half the cost of the former meal.

These good and useful efforts are made under the united fostering care of his lordship, and of the Rev. R. Harkness, M.A., the rector, and his wife.

The services of the church are well-attended morning and evening by an attentive congregation; and there can be no doubt that a very kindly influence is very quietly brought to bear upon the people by the regular and punctual attendance of the family, and by Lord Shaftesbury always reading the lessons on Sunday in the church.

Our tale is unvarnished. We have simply stated the facts and quoted the records as we found them; but having done so, we confess that they have made a very deep impression on the mind that, in every possible way, Lord Shaftesbury began to set his own house in order as soon as he entered it, that no one might say, when pursuing his works of mercy abroad, "Physician, heal thyself." His consistency at home and abroad, his labours on behalf of downtrodden humanity everywhere, and his untiring efforts to uphold and disseminate evangelical principles—"the truth as in Jesus,"—give him by way of pre-eminence the title of

"THE CHRISTIAN PHILANTHROPIST."

J. G. G.

CHANGES IN THE STAFF OF THE RAGGED SCHOOL UNION.

WE much regret to announce the retirement of Mr. J. G. Gent from the office of Secretary to the Ragged School Union, which appointment he has held since the year 1849. The long and painful illness through which he passed some seven years since evidently left its mark upon him, and from which he never entirely recovered. For many months past he has suffered more or less of extreme pain and debility, so much so, indeed, as frequently to incapacitate him from the active duties of his office. Writing to a friend who, like himself, had been connected with the Ragged School movement for many years, he says, "Since I saw you on Friday I have been suffering very much—no sleep, no appetite, with intense pain and with occasional sickness. I have not been able to get up to-day, and fear the ability to do so to-morrow." Looking at the whole of the circumstances, and the long period during which Mr. Gent had served the society in his official

capacity as secretary, and for five years previously as a voluntary worker, it was thought prudent by the Committee, both in the interests of the society as well as in the interests of one who had served the cause of Ragged Schools with such marked ability and fidelity, that they should carefully review their position, in consequence of which a special Sub-Committee was appointed, which resulted in various recommendations to the Parent Committee with a view to the efficient working of the society, the whole of which were laid before Lord Shaftesbury, as the President, who at once wrote, "You grieve me much by your account of Gent's health; his life and services are of unspeakable value, and he has, I doubt not, strength enough yet for much useful exertion were he but freed from anxiety. Your proposed arrangement for him is very good; I heartily approve it."

The arrangement referred to was to relieve Mr. Gent entirely from his arduous and responsible duties as Secretary of the Ragged School Union and the Editorship of this Magazine, and to give him such a retiring allowance as would provide for all his future wants; to elect him a member of the Managing Committee, and also to create for him a new office—that of Consulting Secretary. By the adoption of these recommendations by the Parent Committee the varied knowledge and experience of Mr. Gent will be utilised as occasion may require, and will still identify him with a work in which he has, from its commencement in the year 1844, been so conspicuous and zealous a worker.

The Committee by their vote unanimously recognised the long and valuable services of Mr. Gent, extending over the long period of thirty-five years, while Lord Shaftesbury, in a note addressed to him subsequently, says, "I had heard of the intentions of the Committee towards you; I heartily approved them. You fully deserve them. Man may have 'merits' as toward men, though none as toward God. May He preserve you."

Mr. John Kirk, formerly Mr. Gent's assistant, and for some time the secretary of the Open-air Mission, has been appointed Secretary in Mr. Gent's place. He brings with him a good deal of Ragged School experience, and the Committee hope that by his energy and devotedness to the work he may prove a worthy successor of one so long and honourably employed in promoting the well-being and happiness of the neglected children of our great city.

Mr. Curtis, so well known among the teachers of the various schools connected with the Union for his desire to promote the efficiency of the training given both in our week-night and other schools, is in future to be called "Organising Secretary," a title he has well earned by his twenty years' services, and which more accurately expresses the nature of his duties than that of "School Agent."

THE EXTENSION OF RAGGED SCHOOL WORK.

A CARD bearing the following invitation was sent to every school in the East of London :—

"The Committee and Officers of the Ragged School Union, in conjunction with the Committee and Teachers of the King Edward Ragged Schools, respectfully invite Five of the Friends and Workers of your Schools to a Conference on the special need for Night Schools for very Poor Boys and Girls. 2. The desirability of establishing Boys' Institutes, and also something of a similar kind for Girls.

"The Conference will be held on Thursday, October 16th, 1879, in the King Edward Ragged School, King Edward Street, Mile End New Town.

"Tea will be provided in the new wing at 6 o'clock. The Conference in the large room at 7 p.m.

"H. R. Williams, Esq., will preside. Please send word to Mr. Montague, 67, Turner Street, E., the number likely to attend from your school.

"J. G. GENT,
"C. MONTAGUE, } *Secretaries.*"

About one hundred and fifty friends responded to the invitation, most of whom partook of an excellent tea, provided at the joint expense of the Ragged School Union and the School. In consequence of the unavoidable absence of Mr. Williams, Mr. J. H. Lloyd, a member of the Committee of the Ragged School Union, presided. After singing, reading of the Scriptures, and prayer by the Rev. J. H. Matthews, the chairman, in opening the proceedings, referred to the work of the School Board, and said in his opinion that body was doing a great and good work, but it had not yet embraced the whole of the class which it was desirable to reach. There were at the present time some 185,000 children in the metropolis without any means of education. Of that number there were at least 20,000 of a migratory character, whom nothing but love and affection would draw under the influence of teaching. It was a source of deep regret that only 5,156 children were in attendance at 176 Night Schools. From this it followed that 600 more schools were required.

The Rev. John Thomas, of Zion Chapel, said that Night Schools were required for those who had fallen behind in the educational race, and on Sunday nights especially. The state of things in East London on Sunday evenings was getting worse and worse. During the past dozen years large provision had been made for adults by the holding of religious services in theatres and halls. He thought the time had now come when they should consider whether the outlay in this par-

ticular line of Christian work had yielded a fair return, and whether an effort should not now be made to reach the young boys and girls from fourteen and upwards, who all these years had been well-nigh overlooked. It was almost useless to attempt to do much with the adults while they were allowing these young people to grow up in the manner they were doing. An immense amount of money had been given for the holding of adult services in theatres and halls, which had largely thinned the regular places of worship, while the streets were swarming with boys and girls. Sunday Night Schools or Sunday Night Classes, if they could be successfully established, would help to fill rather than empty their churches. He would be glad to see the seats empty of some of his working members if they were giving their Sunday evenings to this necessary work.

The chairman called on Mr. R. J. Curtis to read a short paper on Night Schools. He said that "the great interest taken in education was a matter for congratulation. It was no presumption on the part of the Ragged School Union to claim some credit for the interest felt and the exertions now made on so wide a scale for the education of the poor.

Some six-and-thirty years ago this organisation was formed to improve the condition of the poorest children.

Through the benign labours of heroic men and women who shrank not from visiting the unsavoury homes and lodgings of the very poor, efforts were set on foot which improved the sanitary conditions of their dwellings, gave food to their starving children, and established a wide-spread agency for the conduct of Sunday Night and Week Night Schools.

The School became the nucleus of a complete Home Mission, comprising Mothers' Meetings, Penny Banks, Clothing Clubs, Sewing Classes, Sick Clubs, School Libraries, Industrial Schools, Refuges, Shoeblack Brigades, Bands of Hope, Sunday Observance Bands, &c.

Sunday Night Schools came first, then Week Night Schools, then the Day School. This latter operation especially led the way to the great educational work now in progress.

The question of Night Schools is the one with which we have now to deal. And first as to their necessity.

I have it, upon the unsolicited testimony of the superintendents of Sunday Night Schools, that lettered ignorance is found to exist amongst big boys and girls and those still older. Eighty-five per cent. of the passes in Board Schools are of such, who only reach the third standard. The grasp which many of these have of the instruments of knowledge will be very slight. On entering the fourteenth year, however ignorant boys or girls may be, they are independent of

State control; the School Board visitor has no terrors for them. Many who are within such control escape its vigilance. Of this there can be no doubt, for some time since certain districts were visited during school-time, and the number of those in the streets were counted. A happy thought struck one of the visitors, that many boys and girls would be employed at home, or hiding away during school-hours. Hence the necessity of resorting to some device. The Pied Piper of Hamelin was not on the spot, so he had recourse to a Punch and Judy man. The man beat the drum theatric, and to the merry beat a crowd of children assembled who were before unvisited. Again, some families are kept in ignorance through their migratory condition. Many such come to London from places where educational advantages are few and far between. Many of these had, from the remoteness of their habitations, found the schools impossible of access. If these statements are unchallenged the lettered ignorance of London must be considerable.

There is, then, a need. Who is to supply it? The State does not; no public educational body does. The Ragged School Union, true to its vocation, has come to the rescue.

They offer liberal aid to those desirous of establishing Night Schools, and the conditions which they impose entitling to such aid are very easy:—

1. The class attending must be such as needs elementary instruction.

2. The persons attending must be over thirteen years of age, and not attending day-school.

3. The time given to teaching must be one hour and a half.

4. In order to receive two-thirds of £10 per year per night, or two-thirds of about 3s. 10d. per night, there *must be* an average of twenty in attendance. To meet lower averages a scale of payment has been fixed by the Ragged School Union. For particulars see printed circular.

5. To secure external, and in some special cases internal order, two-thirds of one shilling per night is allowed in payment of a door-keeper.

6. It is necessary to keep a register of attendance. If the addresses are also taken, absentees can be looked up.

7. Schools may be conducted by voluntary teachers. In such cases, where required, the aid given is one-half the cost of a paid teacher.

In some special cases small fees are permitted, which accumulate to the end of the session, and then are expended in providing rewards for the regular and well-behaved.

Certificated teachers and others may earn a Government grant.

Liberal aid is also given to assist in defraying the cost of school material.

The staple of the teaching must be reading, writing, and arithmetic. A short lesson in Scripture, or geography or contemporary history, may occasionally brighten the work. The tone of the teaching and discipline should be religious. This can be given incidentally in many ways, especially by singing and prayer. Here the character of the teacher will come into play. If from occasional causes the singing and prayer cannot be conducted in a seemly manner, they had better be omitted. At certain intervals, to break the monotony of the work, there should be a magic lantern entertainment, or the services of some competent persons should be secured to give an evening of readings or a service of song. The time of meeting is a matter of great importance. The circumstances of the neighbourhood should be studied. Eight o'clock, for the most part, is the best time for beginning.

The school should be advertised by bills. The title, "Evening Classes," gives a sort of coating of sugar to the word "school;" hence its preferableness. Bills of good size should be placed in shop windows or stuck on conspicuous walls, and smaller bills should be given away in factories or to big boys and girls in the neighbourhood and crowded thoroughfares. The kind assistance of city missionaries and others might be obtained for the purpose.

The committees of the respective schools can do much to attract and retain scholars by well lighting and well warming the rooms. Gas-light and fire-light have charms in cold and gloomy weather. The teacher, too, should have a bright and genial manner, and be in earnest in his work. Let him have everything in readiness when the school opens, so that for every one shall he find something to do at once.

In conclusion, let me repeat there is a great need for this work, and the Ragged School Union have done their best to meet it. They seek the co-operation of earnest men and women. In this great city there are many thousands who, for the most part through no fault of their own, have missed the splendid advantages now so liberally afforded to the juvenile population. They have no direct access to the beneficent advantages of the printing press or the penny post, and to them, in this great Protestant country, the Bible is a sealed book.

Let us do all we can to extricate those who are so unhappily circumstanced from their degraded condition. Let us seek to evolve the man from the animal, and so to develop his spiritual faculties that God's kingdom may come and His will may be done on earth even as it is done in heaven."

Mr. Montague then rose and said that he was happy to find so many had responded to the invitation. He would just say that this large meeting had grown out, so to speak, of an inaugural meeting which it was their custom to have at this season of the year. He had provided certain printed slips of paper which would be presently circulated through the room, the object of which was to obtain the name and address of such friends as were willing to aid them in their Sunday and Week Night work. He referred to the increased accommodation provided. The two up-stairs rooms in the new wing would be appropriated on week evenings as Reading Rooms for big boys and girls, and on Sunday evenings for Bible Classes for such persons. He was happy to say that in relation to the Animals' Friend Society he had already enrolled 130 members. He hoped this winter to have a large and well-conducted Night School.

Rev. John Matthews, Rector of All Hallows, Bromley-by-Bow, remarked that the great want of London, religiously speaking, was Sunday Evening Classes, for very few young people were to be found in their churches. There was one district in his parish near the canal, called the Fenian Barracks, inhabited by persons who were sunk in all kinds of wickedness. In one block of houses in which 350 persons lived, only five went to any place of worship. He intended to open a Mission House there. His great difficulty was teachers. He should try to induce two or three of his best teachers to go there, but he knew that for six months to come he should have to provide a policeman to be present at the services, or they would be ill-treated. He had been doing a work in the winter for some time amongst a very rough class. He had on some occasions as many as seventy present at his Night Schools. Some of them were grossly ignorant. The work had been of great benefit to many. Some had acquired the art of reading and writing, and all had been brought under religious influence.

Mr. Kirk, Secretary of the Open Air Mission, said from his own observation he was assured of the great need for evening teaching. Along with the need there was an unwillingness to go to school. The recent coercive measures had, to those who were most in want of instruction, made school distasteful; the name Class, or Institute, or Reading Room, might offer some attraction. The experiment about to be made in King Edward Street of a Reading Room, well supplied with serials, for Boys and Girls of good age, combined with classes for instruction, was one deserving of success and wide imitation.

Mrs. Charlesworth spoke of the great importance of the work, and of the efforts she, with the co-operation of her friends, was making at Limehouse for the benefit of young people on Sunday evenings and week evenings.

A CHILDREN'S SERVICE.

THE following epistolary account of a successful Children's Service by an able and experienced worker will, it is hoped, prove interesting. For the opinions expressed in the letter the author is alone responsible.

To the Editor of the Ragged School Union Quarterly Record.

DEAR SIR,—In response to your request that I would send you a short account of our Sunday Evening Children's Service, I will endeavour to give you a few particulars; but it must be a plain, unvarnished tale, told without any attempt at artistic narration, and interesting to your readers (if at all) only as a truthful representation of some of our experiences.

As you know, our Sunday Evening School consists of two branches. In the main schoolroom we have an ordinary Sunday School for boys, who are taught in the usual way in classes by some twenty-five or thirty teachers. But I recall the words "in the usual way." For, were a regular Sunday-school inspector to visit our boys' school, he could hardly fail to observe the unusual absence of class-books. No reading-books are supplied to the children; no Bibles or Testaments are brought by them into class. The teacher sits in the midst of his or her class—for many of our best teachers to the boys are ladies—and, with perhaps a Bible in hand, or very commonly a story-book, and perhaps oftener still empty-handed altogether, and only head and heart full of the lesson he desires to inculcate, he talks to the children, usually telling them some story, whether Biblical narrative or otherwise; and, as he proceeds, oftentimes the scholars' heads cluster nearer and nearer round the speaker, and the tale is listened to with eager and rapt attention by the real *boys of the streets*. I do not now enlarge upon this branch of our school work; else I should have to tell of many a discouragement—of noisy entrance into school, and of still more tumultuous "turnings-out;" of poor scared birds let loose with injured wings to fly up into the school, amidst the shouts and uprising of almost all the scholars; of occasional fireworks let off, the sparks of which effectually ignite the slumbering *human* gunpowder; of shooters, skilfully concealed, but no less skilfully discharging stinging shots of orange-peel; of an occasional somersault in the middle of a class, as the most appropriate way of entering it; of shoutings and whistlings (these last so difficult to detect the origin of!); of noisy caterwaulings from the street and batterings at the doors; of bawling during singing; of whispering during prayer; of interruptions during the address; of *'cute* questions, and personal remarks, none too flattering, of which the teacher is

another are highly esteemed. Old back numbers of some of the children's pictorial weekly publications, such as *Chatterbox* or *Sunday*, &c., which in large numbers can be purchased at a very low price, have served our purpose remarkably well. Attractive by their admirable pictures, and yet containing instructive reading, they please the eye, give pleasure at home, and are much appreciated by the children. And this weekly gift—which can be taken home by them as a proof to their parents of their having been "good" at school—is no doubt a real attraction to our service.

But, having put on record these secondary causes of the popularity of our schools, when I say that this about exhausts the list, I think your readers may readily imagine that there must be some other—some inherent—source of attraction.

It is *not* undue leniency. On the contrary, for many years we have been working under an extremely strict rule—not always, however, very strictly applied—that any child who is seen eating or playing or —and I doubt not it will strike some of your readers as unduly harsh —is seen *speaking* in school during the service, must at once be "turned out;" that is, must leave the school for that evening, with, of course, perfect liberty to come again the following week. But we have found, after long experience, that a *strict* rule for ensuring quiet —at any rate, if it be applied with kindness and sympathy—is really far kinder than one more lax:—the effect of which would be heroic, but signally unsuccessful, efforts to obtain from the indifferent and inattentive the silence desired by those who may really wish to listen.

Neither is our success—such as it is—due to the number of our workers. During a period stretching now over some ten or twelve years, we have had some half-dozen principal teachers, assisted by a staff of (often very young) helpers, who move about amongst the rows of children, and keep silence for the teacher at the desk. On a full night we expect to have in attendance at least *two* teachers who can mount the platform and give out hymns, engage in prayer, or give the address, with three or four assistants to seat and dismiss the children, to keep order, and to do any routine work that may offer.

Wherein, then, lies the chief source of the attractiveness of our Children's Service? Answering the question for myself—and I desire all through this letter to hold no one else responsible for any opinions expressed—I would reply, In the strong desire to benefit the children by first of all *interesting them*.

We believe in *singing*—in singing good ringing melodies, as well as more sober tunes. Finding it impossible to obtain large printed sheet-hymns to our mind, some of our teachers wrote out hymns on large sheets, in much larger and clearer letters than any we could buy.

These we hang up against the wall, where they can be read by all; and the result is our singing is much more general than commonly prevails. For all our efforts to get hymn-books into *general* use have proved miserable failures. For a time there may be quite a demand for them if a new one is introduced, or any special effort is made to encourage the children to possess them; but the fit soon passes away; and, were it not for our large sheet-hymns, there would be but few who would read the words, and the singing would soon flag, except, of course, when old familiar favourites are given out.

Often during the admission of the children—which in our narrow space is a long and tedious process—and *always* during their dismissal—which goes on in a most orderly and methodical manner—*we sing*. So, in the course of an evening, often something like a dozen hymns are sung. And on two or three Sundays of the month some dozen or twenty of the elder girls remain behind for an extra half-hour at the close of school, not so much to practise singing as to sing hymns.

But even more than in singing, we believe in *Stories*. We never *preach;* although some of the deepest truths of our holy religion are constantly being enforced. We never read the Bible to the children; although, I suppose, never an evening passes by without many a text being used or its sacred meaning implied. Sermons! What! sermons to the children who attend our Services! He, I presume to think, would be a bold man who ventured on the experiment; and he, I dare to assert, would be a bolder, if not a more foolish one—unless, indeed, he be a Saul, head and shoulders above his fellows—who ventured to repeat it. Sermons for children! Yes, there are a few gifted souls who can preach interestingly even to children; but, speaking from my own limited experience, I have not found these among the rank-and-file of our ordinary Sunday-school teachers. But to *preach* interestingly to children who are fairly educated is one thing. It is quite another to preach interestingly to the children of the streets. Such preachers, I dare to think, are indeed *raræ aves*, few and far between. Certainly, we have none such, to my knowledge, in *our* midst. Sermons! Oh, how we have wearied of them ourselves! How unutterably uninteresting we have ofttimes found them! How often, how delightedly, we "children of a larger growth" turn from them to the Sunday *stories* which form so large a portion of our own Sunday literature—our Sunday magazines! And shall we expect to make our more prosaic, uncultured homilies *interesting to children* simply by meaning and wishing—by, even by praying, to do them good; by seeking in *such* way to obey our Lord's command, "To go into all the world and *preach the Gospel* to every creature!" No, sir. In attempting our Children's Service, as, too, in giving addresses to any classes

of children, better counsels prevailed. To preach the Gospel! Yes; but *how* did He, who was the Gospel, preach it? By His Life; and we try to tell, in the simplest and most realistic way we can, the Story of His life. By Parables; and we, too, use in our poor way our own homely illustrations. But we dare to think we are truly following His own example when He told the Allegories of the Ten Virgins and of the Wedding Feast, or when He told the *Stories* of the Lost Sheep and of the poor wandering Prodigal, when we, too, *tell Stories*. Yes, stories pure and simple; trying, in our humble measure, to make them as real, as homely, as true to the life of *our* poor children as His stories were real, and homely, and true to the life of those to whom He spoke—albeit His stories, at the same time, contained the real truthfulness of essential *humanity*, which has appealed in the past, and does appeal in the present, and to all future time will appeal to the human heart of the world, under whatsoever conditions of time and clime, of ignorance or culture, of savagery or civilisation, of poverty or wealth—ay, and even of infancy or extremest old age—that human heart may beat. Wide indeed, yea, wide as the poles asunder, must be the difference between His success and our weak, unsuccessful efforts!

But surely, if we can *but* catch the spirit of His teaching, it should lead us to strive to do what we can to body forth in actual life-like forms of nineteenth-century flesh and blood—of poor city street-life—the Divine truths He taught, and so commend them in living dramatic shape—so to incarnate them—to our children of the streets.

Who that has watched the interest taken by such children in the experiences of little "Jessica and Mr. Dan'el;" in the brave, patient, womanly care of "Little Meg" over her children; in the grief of Tony and Old Oliver over little Dolly's death, when each in turn felt so "Alone in London;" in Sandy's earnest seeking for "Lost Gip;" in "Christy and his old Organ," with its never-to-be-forgotten tune of Home, Sweet Home; in Tom Haslam and little Phil's strange adventures in "Pilgrim Street;" or in "Cassy's" wanderings nearer home in Epping Forest or over London Bridge; in Rosalie's brave Christian life when we "Peep behind the Scenes" and see her travelling with her dying mother in the caravan; in "Nelly's dark days" with her poor drunken father; and in many another similarly touching narrative exemplifying, *as in real life*, the power of Divine love in sinful human hearts, in children's lives, ay, even in circumstances nearly akin to their own—who, I say, that has seen how such *Stories* can strike into breathless attention our children of the streets, and touch their hearts to deepest feeling, who can doubt that these and such as these *stories* are a suitable medium for conveying, and that too in most impressive fashion, the Gospel of our Lord's Divinely-human love?

Certainly my own experience—and it has been a pretty long one—has deepened the conviction that the true way of teaching children, any children—our own more highly educated darlings, as well as the ordinary children of our Sunday schools, and the poorest children of the streets—is *to tell them stories.*

And having found a suitable one (and oh! how I thank Hesba Stretton for having furnished me with so many), a story true to life, and the right kind of life, not about "goody" children, but about tempted, sinning, suffering, yet striving, trusting, loving, helpful, *human* children—children to whom the love of the Saviour Friend comes as a reality of their lives—having found such a story, we tell it at our Children's Service, and that in the simplest, most easily intelligible words we can use. Not, of course, exactly as it is written; often indeed leaving the main line of the tale to drop a seed-truth by the wayside, and as soon as the attention flags (and oh! *how soon* it flags) resuming the thread of our narrative. But

> "Not sowing hedge-row texts, and passing by,
> Nor dealing goodly counsel *from a height,*
> *That makes the lowest hate it* . . ."

but striving to bring

> "A voice of comfort, and an open hand of *help.*"

Not the whole story on one evening. Often a good tale will take several nights, and be continued from week to week, when the recapitulation at the beginning of the address will at once freshen the memories of those who heard the previous portion of the tale, and serve to tell the new-comers sufficient to enable them to take an interest in what follows.

And *so*, in our Children's Service, we seek to *preach* the Gospel. With a deep sense of the reality and universality of the Divine love and sympathy, with an earnest endeavour in these respects to act as ambassadors of the Children's Friend, our loving Lord and Saviour, with "Eternal Hope" in our hearts, we labour on, and "find much pleasure in our pains."

And the Results? Alas! I cannot say much of them; indeed I do not wish to say much. The immediate results are one thing; the future may be—nay, must be—quite another.

> "We shall not prize this life the less,
> Nor *work* with feebler will,
> Because the coming time *shall* bless,
> The future day fulfil:
> The dawn *is* wakening to-day,
> Then let us work and wait alway;
> It cometh, though it seem to stay.

"So hold we life most true and sweet,
Noble, and good, and right;
The fairer because incomplete,
Waiting the perfect light;
The endless day, which yet shall be,
The song of fullest harmony,
The solving of life's mystery."

May I add, in closing these rambling pages, one word of incentive—

"TO WORK THEN, ONE AND ALL,"

for the precept has its attendant promise:—

"Here, as in other fields, the most he gleans
Who works and never swerves."

"Your labour shall not be in vain in the Lord."

Purposely withholding the name and locality of our school, which, however, are well known to you,

I am, dear Mr. Editor,
Yours faithfully,
ONE OF THE HELPERS AT OUR CHILDREN'S SERVICE.

SUNDAY SCHOOL UNION.

THE Autumnal Convention of ministers and Sunday-school teachers belonging to this society met on Wednesday, 22nd October, in Finsbury Chapel, Finsbury Circus, under the presidency of Mr. Alderman M'Arthur, M.P. At the afternoon session, the Rev. Dr. Kennedy opened a discussion on "The Bible, the Teachers' Book." At the evening meeting, when the Right Hon. Sir Robert Lush, president of the Union, took the chair, the subject for discussion was "The Approaching Centenary." Mr. S. Toone, a member of the committee, touched upon the several projects for the celebration of this interesting event. An international convention will be opened on Monday, the 28th of June, 1880, and during the week following one day will be devoted to the special claims of the Continental Sunday School Mission, and the unveiling of a bronze statue of Robert Raikes, now in hand, which is to be placed on the Thames Embankment, will, it is hoped, form an attractive feature of another day's proceedings. It is also intended to organise in London and the suburbs Sunday afternoon gatherings of scholars, weekday gatherings of scholars, teachers, and friends at the Crystal Palace and elsewhere, and a musical festival at the Albert Hall. Further, it is proposed to raise a fund of not less than £25,000, to be called the Sunday School Centenary Fund, which is to be devoted to the permanent benefit of Sunday schools by the establish nt, extension, and improvement of such schools in Great

Britain and on the Continent of Europe, by the establishment of mission schools, and by the formation of a loan fund from which loans will be made, without interest, to those erecting Sunday-school buildings, class-rooms, &c. Unions, schools, or individuals contributing £100 or upwards will have the right to nominate schools to receive grants to the extent of half their donations or loans to the full amount. A portion of the fund is to be contributed to the erection of "Raikes' Memorial Buildings" in the city of Gloucester, the birthplace of the founder of the Sunday-school system. These buildings, although originally projected by one section of the Christian church, will bear no denominational name, and will be secured by deed for the use of all Evangelical bodies for Sunday-school purposes.

FELLOWSHIP OF ANIMALS' FRIENDS.

In the last number of the *Quarterly Record* an account was given of this new society.

Since the appearance of this notice, information has been supplied of efforts made in a similar direction by other societies. Thus the excellent master, Mr. John Jones, of the Ragged School, Old Town, Croydon, writes as follows:—

"Dear Sir,—Cruelty has ever been a barrier to our usefulness. In spite of the many agencies for good, it is still rife amongst us. I have long sought to discover how I might add to my present feeble efforts towards humanising those under my care. Some months ago, by what we are apt to call a chance, I met with the January number of the *Band of Mercy Advocate*, so beautifully brought into existence by, I believe, the late Mrs. Smithies. Here was, I felt, the very thing I wanted, so I immediately formed a branch Band of Mercy for my own school. I sincerely trust that these will soon be formed in every school throughout the land, for it is a sad failing in teaching the young, that humanity to the lower animals has been so little thought of.

"I have upwards of sixty members, whom I, once a week, interest by some special reference to the subject, in the way of anecdote, &c. They are all supplied with the *Advocate* referred to. I have reason to believe that good impressions are being gradually formed in the minds of my scholars, which with prayer will, I am sure, ripen and bring forth fruit.

"I have had several cases proving this, and one was a particular incident concerning a little girl, who in the summer saw a boy with a bird in his hand. Knowing how cruelly they are too often used where we have so many, she said to the boy, 'Oh, let me look at that

pretty bird,' which he did. As soon as she had it she tossed it up in the air, and off the bird flew. He was very angry, and clenched his fist at her, but she somehow fixed his attention, and told him why she did it, and that she belonged to the Band of Mercy. He simply growled and went his way. Poor boy, he does not attend any school.

"Subjoined are the rules of the Band of Mercy:—

"1. This society, held at the Ragged School, Old Town, Croydon, be called 'The Croydon Ragged School "Fellowship" Band of Mercy.' 2. The object of the society is to promote kindness to animals by every possible means. 3. Boys and girls are admitted as members if they sign the usual declaration, and it is expected they will not only try to ensure the object in view, but will study to avoid angry or harsh words one to another. 4. Members will be expected to pay one halfpenny per month, for which they will receive a copy of the *Band of Mercy Advocate*. 5. It is desirable that none should join the society but those who are sincerely resolved on endeavouring themselves, and as far as possible to influence others, to prevent the slightest cruelty to animals. 6. If funds can be obtained it is hoped to give rewards once a year to the most active and consistent members.

"I should be glad, out of love and regard for our dear earl, to have our society associated with the Shaftesbury Fellowship.

"I remain, dear Sir, your faithful servant."

A society still more comprehensive, entitled "The Band of Love," has been established at the Good Shepherd School, Old Kent Road. The conditions imposed are—1st, Reverence to God; 2nd, Obedience to parents; 3rd, Gentleness to each other; 4th, Kindness to animals.

At Wentworth Street, Spitalfields, an operation called "The Happy Home Union" has recently been established. It numbers some fifty members. The following conditions are required to be signed by all who desire to become members:—

"1. Since strong drink ruins many homes, we determine not to use it at all, except when we are really sick. 2. Since the silver shilling can do much to make homes happy, we resolve to spend as little as we can on ourselves, and as much as we can in making our homes bright and happy. 3. Since no home can be really happy where God is not honoured, we resolve to try to serve Him better ourselves, and lead others to do the same."

SUNDAY BAND, JUVENILE AND ADULT.

Mrs. Adeline Barker-Harrison established this society at the One Tun Ragged School, in consequence of the fearful extent to which Sunday trading is carried on in Westminster. The young members

must have the consent of the parents to make the promise not to buy or sell, or cause any unnecessary labour on the Lord's day. Already there are enrolled 100 juveniles up to the age of eighteen. The first meeting, for members only, was held on Thursday, October 30th, and was very successful, there being 83 juvenile members present, and 22 parents. This notice is significantly closed with the heartfelt statement, "We pray for the Lord's blessing on each and all."

To all interested in such gatherings the following programme is given:—

"The One Tun Juvenile (and Adult) Sabbath Band.

Arrangements for Meetings.

'Lord, what wilt Thou have me to do?'—Acts ix. 6.
'Something for Jesus.' Hymn 119.

Subjects for consideration.

October 30. Genesis ii. 1-3.
November 27. Exodus xx. 4.
December 18. Quarterly Tea.

Special Arrangements.

Chant: Father of Mercies. Hymn 21.
Short Address or Reading.
Hymn 75: Praise the Lord,
or Hymn 57: Lord of the Sabbath.

Concluding Prayer and Verse.

Poor, weak and worthless, though I am,
I have a rich, Almighty Friend;
Jesus the Saviour is His name,
He freely loves, and without end.

Look at the Texts before the Meeting.

To commence at 8 p.m. Close at 9.

Members of seven years of age and under will have Free Tickets. All above seven, One Penny. No one admitted without a Ticket.

October, 1879."

THE MODERN ROUGH.

The two cases reported below, which furnish a topic for the editorial comments of the *Islington Press*, should arouse the religious public to the necessity for doing something to meet a rapidly growing evil. It is not in Islington alone that this evil abounds, but all the crowded thoroughfares of the metropolis are more or less the scenes of such unseemly behaviour.

"Two boys, named Frank Stevens, aged fourteen, of no occupation, residing at 49, Britannia Row, and Arthur Bailey, aged fourteen, stable-boy, of 16, Underwood Street, Hoxton, were charged, at Clerkenwell Police-court, on Monday, with disorderly conduct, using obscene language, and annoying foot-passengers in Upper Street on Sunday evening. For some time past great complaints have been made to the police by the inhabitants and the respectable passengers, of a number of boys and girls assembling on "the Parade" in Upper Street on Sunday evenings, and annoying them on their way to and from church by swearing, hooting, running about, and pushing them from the footway. On Sunday night, about eight o'clock, the defendants were seen by Police-sergeant George Ware, 24 N, with a number of other boys, holding a long chain at full length and clearing the pavement with it. Persons had to go into the road to avoid being thrown down. When persons remonstrated with the boys they were mobbed, threatened with personal violence, and the language the defendants made use of was vile. On the way to the police-station the defendants were violent. The defendants had no defence to make. Mr. Hosack ordered the defendants to pay fines of 2s. 6d. each, or, in default, three days' imprisonment with hard labour.

"Ellen Cook, aged fifteen, a furrier, of Rose and Crown Court, High Street, was charged with disorderly conduct and annoying foot-passengers on Sunday night, at 9 o'clock. Police-constable Weels, 566 N, said the defendant and other girls were romping on the pavement in Upper Street, and pushing foot-passengers from the pavement. The defendant and her companions made use of bad language. Mr. Hosack, taking into consideration that the defendant had been locked up during the night, discharged her."

"The Sunday nuisance in the Upper Street is once more developing itself. With lengthening evenings and the decrease of attractions to excursions in the rural outskirts, the Sunday idlers, or, properly speaking, the juvenile roughs of North London, are asserting themselves on their old campaigning ground. Gangs of boys and girls hustle each other on the footway and cause considerable inconvenience to all other persons who are legitimately using it. Last Sunday evening there a band of choice spirits amused themselves by stretching a chain across the pavement, and clearing every person they met into the road. When remonstrated with they mobbed the persons complaining, used vile language, and threatened them with violence. Two of these lads fell into the hands of the police and were punished with small fines at Clerkenwell Police-court. A factory girl was also apprehended for indulging in horse-play, and using bad language. These cases show that while an old nuisance is cropping up again, the police

are making timely endeavours to suppress it, and are not waiting till the patience of the public is exhausted. A few examples of what our boisterous young roughs may expect will have, we hope, a tranquillising influence upon them. They have a keen appreciation of the powers of a policeman, and an instinctive dread of a police-court."

A WEDDING.

On Saturday, October 18, the church of St. Margaret's, Westminster, was filled with a gathering of more than ordinary interest, to witness the wedding of J. Edward Gordon, Esq., a member of the Committee of the Ragged School Union, eldest son of the late Right Honourable Lord Gordon, of Drumearn, to Elizabeth Anna, elder daughter of John Snowdon Henry, Esq., of East Dene, Isle of Wight, and late M.P. for South-East Lancashire. The sacred edifice was crowded by private friends, and several hundred onlookers who had given up time and wages to come to express their goodwill towards those who have so lovingly cared for them: a band of workers and poor widows from Miss Macpherson's Home of Industry; the members of the Y.W.C.A. Bible-class, from the Princess House, Brompton; lads from the Borough Home for Working Boys; over 100 children from the London Medical Mission; and a large party of factory girls, conducted by Mr. George Holland, from Whitechapel and mothers from Bethnal Green. The bride was received at the porch by her two bridesmaids, Miss Morley, daughter of Samuel Morley, Esq., M.P., and Miss Sybella Dyke, sister of Sir W. Hart Dyke, M.P. The bridegroom was attended by his best man, Herbert Arbuthnot, Esq., and his brothers, Arthur and Huntly Gordon, Esqs. The marriage ceremony was conducted by the Rev. Canon Farrar, assisted by the Rev George Prothero, Canon of Westminster and Rector of Whippingham. Among those who signed the register was Miss Marsh, the well-known authoress of the "Life of Captain Hedley Vicars," who presented the bridal pair with a marriage Bible. The members of Mr. and Mrs. Gordon's classes were taken over Westminster Abbey, after which the mothers and factory girls returned to a dinner provided for them at Mr. George Holland's school.

REVIEWS OF BOOKS.

Marion's Story; or, Softly all My Years. By the Author of "Morag" and "Geordie's Tryst." (Hodder and Stoughton.)

"Marion's Story" is one that cannot fail to interest all concerned in the preservation or restoration of female purity. It is in no sense a

sermon under the name of a story, but yet, as the story winds on, you find illustrations of the texts, "The way of transgressors is hard," and "Wisdom's ways are ways of pleasantness and peace. The story is written with an earnestness and simplicity which ought to go home to every reader's heart. The author's aim has been to show how, by an earnest determination to walk in the right path, every sour has been a sweet and every toil a pleasure. The central idea is the perfect sacrifice of self to duty. Marion's tender devotion to her erring friend Rhoda, when dying, is very sweetly told. With remote hints and a gracious reticence a soft veil of concealment is woven, so that the book may be safely put into the hands of any young person, male or female.

Ten Years in the Slums of Manchester. 154 pages. By Alfred Alsop. (Heywood; Simpkin and Marshall.)

This book is a collection of sketches, which exhibit in a vivid manner the physical, moral, and spiritual condition of a degraded portion of society.

Notices of Meetings.

POPLAR RAGGED SCHOOL.

THE committee of this school held a meeting on Wednesday, October 29, in the Board School building, East India Road. The Rev. J. Chaburn, minister of the Independent Chapel, presided at the request of Henry Green, Esq., who was prevented from attending. Fourteen members and teachers were present.

Mr. J. GRETTON, the secretary, stated that during the summer the Sunday evening attendance was thin, and the teachers stayed away because their services were not required. When the dark evenings came the boys and girls attended in such large numbers that the few remaining teachers felt themselves unable to manage them. Hence there was frequently great uproar.

The CHAIRMAN asked what should be done to remedy this evil?

Mr. R. J. CURTIS suggested that an appeal for help should be made to the neighbouring churches, and that a letter on the subject should be sent to all the local papers.

The CHAIRMAN stated that he had appealed to his own congregation, and four had responded, which made eight of his own people who were now working in the school. A list of ten churches was then drawn up. To each one an appeal would be sent, asking for two earnest teachers from each.

The Rev. J. CHABURN stated that he took a most lively interest in the work, and would undertake to look in on two evenings in the week at the Night School, and if anybody would take his pulpit he would most gladly be present on the Sunday evening also. He considered this work of dealing with rough boys and girls was one of the pressing needs of the time.

The following is a copy of the letter that was forwarded:—

"Dear Sir,—At the last meeting of the Ragged School committee it was resolved to write all the neighbouring ministers to join the committee, and also to request them to make an appeal to their several congregations for help. At the present time the Ragged Schools depend mainly upon our congregation for teachers, and as at least twenty are required for Sabbath-evening work, the demands are beyond the strength of any one church.

"It was thought that from the nature of the work all the churches, irrespective of denomination, would feel interested in it, and if each to whom this application is sent will supply *two* earnest teachers the strain would not be great upon any one, and the demand would be supplied, which at present is not the case. We do not ask for week-night work. The school is kept open three nights in the week, but for that we feel fairly strong, the numbers being less than on Sunday evenings. We ask for Sabbath-evening workers; that two earnest Christians, male or female, from each church will sacrifice one attendance on the house of God, and give the time to endeavouring the rescue of these lost ones.

"Yours sincerely,

"——"

SERMON LANE MISSION.

THE Eleventh Anniversary of this mission was celebrated on Sunday, November 2. Mr. Nixon delivered the morning discourse to an attentive audience. In the afternoon the Rev. Gordon Calthrop, M.A., Vicar of St. Augustine's, Highbury New Park, a kind friend to the mission, preached in the afternoon. In the evening Mrs. Noel-Thatcher gave an earnest Gospel address. On the Monday following the Christian workers connected with the mission met for friendly conference, and partook of an excellent tea, after which a public meeting was held, W. D. Lewis, Esq., of Highbury Park, a warm supporter of the cause, presiding.

The Chairman gave an interesting account of the good being effected in the schools, which have existed here for thirty-two years. The Sewing Class, Mothers' Meeting, and the Band of Hope were also in a satisfactory state.

The report of Mr. Fuller, the superintendent, showed that over 500 families had been visited during the past year of the mission, relief had been afforded to 138, and 21 in the district had been removed by death, and 17 who had been regular attendants at the religious services had connected themselves as members in the various churches in the district. The Soup Kitchen and Free Breakfast had also been in operation.

Short, stirring addresses were delivered in connection with the various agencies carried on in the hall, that upon the Preaching of the Gospel, by Mr. Nixon; Midnight Meeting Movement, Mr. Christien; the Open-Air Mission, by Mr. Griffiths; Gospel Total Abstinence, Mrs. Noel-Thatcher; Bible Class, Mr. Jones; Penny Bank, Mr. Cooksey.

Testimony was not wanting to the beneficial results of the efforts put forth, which are deeply needed in such a locality. We regret to learn that the debt contracted for the much-needed enlargement of the hall recently is not yet cleared off. Notwithstanding the additional room thus afforded, the building

is often uncomfortably full of a Sunday evening.

The schools on Sunday afternoon and Sunday evening, and week-night schools for young people whose education has been neglected, are well attended and well conducted.

FOX COURT RAGGED SCHOOLS

gave the following course of lectures and entertainments from November 6 to December 23:—A Ramble from Hampstead to Clerkenwell, illustrated with magic lantern, by Rev. H. E. Stone; Dolls, and what they teach us, by W. Chamberlain, Esq.; Young Life, by Rev. Richard Earle; Our Four-footed Friends, by W. A. Liebert; Service of Song, "The Desire of All Nations," by Fox Court Singing Class.

AN OLD SCHOLARS' RE-UNION.

On Monday evening, November 3, the Third Annual Re-union of old scholars and teachers took place, when upwards of seventy took tea together in the schoolroom of Hamilton Place Ragged School, King's Cross Road. After tea a meeting was held, at which the numbers were greatly augmented, when the Rev. James Ellis, pastor of Barnsbury Chapel, Milner Square, took the chair, and gave an interesting and practical address. Stirring and practical addresses were also given by Messrs. Spong, Bromilow, Nicholson, McClean, a former secretary, Mr. Reekie, the superintendent, and Mr. Lyne. The addresses were interspersed with a recitation by Miss Swirczynski, a solo by Mr. Jones, a trio by the Misses Drake and Beckett and Mr. Spong, and some instrumental and vocal music conducted by Mr. Tapp. One of the most pleasing incidents of the evening was a presentation to two of the teachers from two of their old scholars, who were present, viz., a box containing six cambric handkerchiefs to Mr. Tollett, and a glass water-jug and drinking-glasses to Miss Tranter. A very enjoyable evening was spent, and the interest kept up until the close.

GOLDEN LANE CHRISTIAN MISSION.

During the last seven years the operations of the above Mission, Ragged Schools, &c., have been carried on in the building formerly occupied by the Parochial Schools, but the St. Luke's Improvement Committee having taken possession of the premises in order to widen Golden Lane, Mr. Orsman, the hon. superintendent, has been compelled to seek other quarters. At the present time he is carrying on his mission work with unabated vigour in four different places, viz.:—The Sunday School, Children's Services, Evening Classes, Band of Hope, Costers' Club, &c., at 199, Whitecross Street, E.C.; the Bible Classes, Weekly Service, and Prayer Meetings at a nearly disused chapel in Clerkenwell Road; the Children's Dinners and Soup Kitchen at the late Miss MacCarthy's mission in Chequer Alley. Mr. Orsman continues his Evangelistic services for the people in the Foresters' New Hall, Clerkenwell Road, E.C., the attendance averaging 750 adults.

RICHMOND STREET MISSION AND SCHOOLS.

A very interesting Tea and Public Meeting in connection with the above mission took place on Monday, October 27 ult., at the Metropolitan Tabernacle. Mr. C. H. Spurgeon presided, and the friends and workers at the mission improved

the occasion by presenting Mr. J. T. Dunn (who is the president of the schools, and who established them some twenty years since) with a handsome testimonial, consisting of a gilt and alabaster timepiece and two vases, all three under glass shades. Tea was provided for 400, but inasmuch as nearly 600 friends availed themselves of tickets it was rather surprising to find the extra demands so speedily met and such complete satisfaction given. After tea the presentation took place in the Tabernacle Schools by Mr. Spurgeon, who, with his brother, Mr. James Spurgeon, spoke very highly of the valuable services of their co-worker and elder Mr. Dunn, and they were much astonished to find him surrounded by such a large band of Christian teachers and workers.

After the presentation took place the meeting adjourned upstairs to the great Monday Evening Prayer Meeting, when Mr. Dunn spoke of the progress of the work carried on at the mission, the improvement of the neighbourhood of the schools, and of the results attending the efforts of the teachers.

The new schools have now been built, after four years, at a cost of about £1,300, and are entirely free of debt. They have been put in trust, and the deeds were handed by Mr. Dunn to Mr. Spurgeon, and have become part and parcel of the Metropolitan property.

The Secretary then read the report, which stated, amongst other things, that fifty of the scholars were in fellowship with the church at the Tabernacle. The Sunday Evening School had a staff of 36 teachers, with 330 scholars. The Sunday Afternoon School had a staff of 42 teachers, with 356 scholars, and there were a variety of other good and effective Christian agencies—all at work most heartily, and in good and successful operation.

Prayer was offered for the future prosperity of the institution, and the benediction, pronounced by Mr. Spurgeon, brought to a close one of the most successful and happy evenings in the history of the Richmond Street Schools.

The Ragged School Union was kindly represented on this occasion by Mr. R. J. Curtis.

BRITANNIA ROW MISSION AND RAGGED SCHOOLS.

On Sunday morning, the 9th November, the Rev. E. J. Hytche preached at our Children's Service. There was a good attendance, 130 children being present. The sermon was simple, interesting, and instructive, and was listened to with the greatest attention.

A series of meetings have been held in our mission hall, connected with our senior Band of Hope, on the last Monday evening of each month, for the advocacy of what may be termed Gospel temperance, the aim of the speakers being not only to get the people to become total abstainers, but more especially to get them to accept the offers of the Gospel, which gives pardon, peace, and eternal life. These meetings have been very encouraging. Not only has the hall been well filled, but good has been done. The addresses have been short and energetic, which pleases the people.

On Monday morning, the 10th November, we had a sale of children's clothing. This is the third we have had this year. The clothing is made by a "Ladies' Dorcas So-

ciety," which meets monthly for that purpose. During the year more than 1,000 articles of dress have been sold at a nominal price to the poor children attending our Ragged Schools. Last Monday there were about 300 articles sold, including children's frocks and pinafores and other articles of girls' and boys' clothing. The amount taken was about £3, which helps to purchase material for the next sale, which will be on the second Monday in February. The children pay in their pence on the Saturday evenings from eight to nine o'clock, at the same time as the Penny Bank. This is a great boon to the poor children.

SOMERS TOWN FREE RAGGED SCHOOLS.

THE Parents' Tea Meeting in connection with the above school was held in the schoolroom at the corner of Chapel Street and Ossulton Street, on Tuesday, November 11, 1879. There was a good attendance, and after those present had partaken of tea the chair was taken by Mr. J. W. Graham. Speeches were made by the chairman, Mr. G. E. A. Shirley, of the Sunday School Union, Mr. D. E. Anderson, B.A., and Mr. R. J. Curtis, of the Ragged School Union. A choir composed of about twenty of the elder scholars sang several hymns and songs during the evening under the direction of Mr. J. Wright, the energetic superintendent. In the course of the evening more than one allusion was made to the fact of this being the last gathering of the kind that would be held under the roof which has so long sheltered the several works of usefulness carried on by the committee of the school. To make way for the Midland Railway Company's new market the school building is to be pulled down almost immediately, and up to the time of writing this notice the committee have not been successful in their efforts to obtain a site in the neighbourhood that would be eligible for new premises. The school has existed, first in Agar Town and of late in Somers Town, for about thirty-five years, and it seems more than a pity that such works of usefulness as the Sunday Schools, Mothers' Meeting, Night School, and Penny Bank should be allowed to lapse and disappear, especially as these agencies are evidently appreciated by the poor people with which the district is still crowded. The committee is exerting itself, but there are unusual difficulties to be surmounted in the district, and we can therefore at present only hope that a way will be opened to the friends at Somers Town whereby they may secure a new home which shall be a centre of increased usefulness to this populous neighbourhood.

ERNEST STREET MISSION, STEPNEY.

ON Thursday evening, 20th November, the Annual Public Meeting in connection with this institution was held in the schoolroom, when the thirteenth yearly report was presented and adopted for circulation. Very interesting addresses, all bearing upon the work, and setting forth the privilege of aiding so good a cause, were given by Mr. S. S. Woolfe, the chairman, the Rev. Mr. Atkinson, and other friends. Special reference was made by the school superintendent to the fact that, owing to the limited area of the school, many children had to be

refused admission. The report showed that the various operations had been enegetically and successfully carried on during the twelve months just ended, and that, while the need for such a school in the neighbourhood was as great as ever, the committee found great difficulty in obtaining the necessary funds.

Prior to the public meeting, about fifty teachers and friends assembled for tea. A very enjoyable evening was spent, and all present were evidently much pleased with the work carried on.

BARKING.

THE Annual Meeting of the Barking Ragged School was held in the Congregational Church on Thursday evening, November 27th. Mr. Fred A. Wells, of Chelmsford, occupied the chair, and in the course of a very able address said that he was glad to be there. He did not feel himself quite a stranger. The schools were started at the time he was in Barking, and he had heard much about them. The meeting ought to be a thanksgiving meeting. At the commencement of the schools a few years ago they had about fifteen scholars, and the place of meeting was not a very large one. They had at that time many disappointments; the teachers had been pelted with mud, and one of the superintendents had a stick aimed at his head. Then they had a lack of teachers; many did not care to give up their evenings for that kind of work. But here they had a school on a good foundation and position, near the town, with a good organisation, a fair staff of teachers, and a number of scholars. Another school, under the same committee, in another part of the town, was rather inconveniently filled. Many of the teachers might look at some whom they had taught, as now respectable members of society, instead of getting into crime. The great thing they wished for was the salvation of the souls of the children. Some of the grandest works appeared to be the simplest and smallest, so was the work of the Barking Ragged Schools.—Mr. Firman, the treasurer, gave the financial report, which showed that the expenditure during the year amounted to £30 17s. 2d., and the receipts to £31 0s. 10d., this leaving a balance of 3s. 8d.—Mr. D. H. Fry and Mr. R. J. Curtis, of the Ragged School Union, gave interesting accounts of the working of Ragged Schools, illustrating their remarks with several anecdotes.—Mr. Jackson said that in addition to the school at the Temperance Hall they had about eighty boys in one of the upper rooms and in a lower room about thirty girls. The room for the boys was not quite a suitable one; some of them had to stand. They were trying to get some more forms, but to do this would incur a little more outlay. This outlay, which was necessary, would amount to about £5. He intended handing over to the treasurer the sum of 19s. He concluded an admirable address by proposing a vote of thanks to the Chairman and to Mr. Fry and Mr. Curtis.—Mr. Bewers seconded the proposition, and the hearty thanks of the audience were given.

The duties of Editor of the *Quarterly Record* having devolved upon Mr. R. J. Curtis, he will be glad to receive notices (however brief) of matters of interest relating to the schools.

THE following Bill of School Fare is earnestly commended to the notice and imitation of kind friends:—

THE KING EDWARD RAGGED SCHOOLS,

KING EDWARD STREET, MILE END NEW TOWN.

FREE NIGHT SCHOOL

FOR BOYS AND GIRLS

Above Thirteen Years of Age.

NO CHARGE FOR COPY BOOKS AND OTHER REQUISITES.

ALSO

READING ROOMS FOR WORKING LADS

Above Fifteen Years of Age.

Among the Weekly and Monthly Papers, Magazines, and Serials, will be found—

The Illustrated London News
The Graphic
The Boys' Own Paper
Heroes of Britain in Peace and War (Cassell's)
The Sea: its Stirring Story of Adventure, Peril, and Heroism.
Illustrated Natural History (Cassell's)
Illustrated History of England (Cassell's)
The Races of Mankind
The Popular Educator
The Leisure Hour
The Sunday at Home
The Quiver
Good Words
Excelsior
British Workman
Cottager
Family Friend
Cassell's Magazine
Chambers' Journal
Kind Words, &c., &c.

A READING ROOM IS LIKEWISE FURNISHED FOR GIRLS

Above Fifteen Years of Age.

THE WEEK-NIGHT SCHOOL

Is open on Monday and Wednesday Evenings for Teaching READING, WRITING, and ARITHMETIC.

ON TUESDAY EVENINGS

A SEWING CLASS

For GIRLS is conducted by an experienced matron. Girls may bring their own work with them; and, as an encouragement to those attending the Class, FLANNEL, CALICO, PRINTS, &c., are supplied at one quarter under the cost price for all articles made by them AT THE CLASS, either for themselves or their friends.

ON THURSDAY EVENINGS

A BAND OF HOPE & SINGING CLASS.

Reading Rooms are open on Monday, Tuesday, Wednesday, and Thursday Evenings.

The School commences each evening at 8 o'clock, and closes at half-past 9.

None under 13 years of age admitted.

THE SUNDAY EVENING SCHOOLS

Are open all the year round, at 6 o'clock, for young people of all ages.

Bible Classes in Separate Rooms for Young Men & Young Women.

CHARLES MONTAGUE, *Hon. Sec.*